Vol. IV. Numb. 7.

The Athenian Mercury.

Tuesday, *April* 23. 1695.

Queſt. 1. IS *it poſſible for God to* Annihilate *the ſoul of man?*

Anſw. The ſame *difficulty* holds of any other *created being*, and the ſame objection lies againſt their *Annihilation*, which is, that it ſeems not agreeable, or indeed *poſſible*, for the Fountain of *being*, by any *poſitive act*, to will the not-being of what he has once produc'd, or the *deprivation* of that *Exiſtence* which he has given the Creature. And here we muſt confeſs, that were we of the opinion of ſome School-men; that God only makes all his *Creatures* and *winds* 'em up like a *Clock*, and then leaves 'em to work for themſelves, without any *concourſe* either to their *conſervation* or *action*, on this hypotheſis, God cou'd not *annihilate* any thing, becauſe ſuch an action were *incongruous* to his *nature*, nor is there any other way left for him to *deprive* 'em of their being; nor cou'd a ſpirit be *annihilated* or *diſſolv'd* by any other *creature*, or from the weakneſs of its materials, or contrary principles within it. But ſince we hold, with all *Orthodox Metaphyſitians*, that *conſervation* is a ſort of *repeated or contin-u'd creation*; and that Gods *concourſe* is *neceſſary* for the very *exiſtence*, as well as the *operation* of any *created being*, then the *conſequence* is full enough in *View*, that if he plea's'd to *withdraw*, or *withhold* that powerful *influence* by which he ſuſtains all things, that the *whole univerſe* muſt immediately tumble not only into *chaos*, but *pure nothing*, much more any part thereof. And if Brutes have really any *immaterial ſouls*, this muſt be their end.

Queſt. 2. *Why the Generality of mankind abhor a dead Corps?*

Anſw. Not improbably becauſe the Generality of mankind, live after ſuch a manner that they have too much reaſon not to love the thoughts of dying: Tho there ſeems alſo to be a natural Horror and averſion in man towards ſuch objects, till broke by cuſtom, as in ſearchers, and ſouldiers.

Queſt. 3. *I'm now courting a young Lady, who is, I think, very agreeable, her fortune and quality being equal to my birth and eſtate. But the miſchief on't is, ſhe drinks an unſufferable deal of* Coffee, *which (according to my Philoſophy) I take to be the occaſion of her Coyneſs, and averſion to my Courtſhip. She has no averſion for me, and therefore I'd hope ſome way may be found out to make her leſs cruel. Your advice in this matter.*

Anſw. A pleaſant one 'tis, and what wou'd ye have us ſay in't, ſince 'tis not likely we ſhou'd perſwade the Lady from this Phrygian Liquor, if you your ſelf have no power with her. However, we know but two ways, either to get ſome of her Friends to tell her the dangerous effects of *Coffee*, in both Sexes, that 'twill make her look old, ſpoyl her Teeth, and the like formidable inconveniences, and have worſe then theſe on men, whereas *Chocolate* will have the contrary in both. Or if that does not work, fall a *drinking Coffee* your ſelf, drink it before the Lady till you out-top, and conquer her, reſolving to drink it as long as ſhe does, and 'tis not impoſſible but meer pity for your circumſtances, and fear leſt ſuch intemperance ſhou'd injure the Frame of your Body, and incline you to ſome paralytical diſtemper, may have much influence on her, eſpecially if ſhe intends to marry you, as no longer to ſet you ſo ill an example.

Queſt. 4. *I lately made ſome* addreſſes *to a young woman, and prevail'd ſo far to be entertain'd by her, but my parents hearing of it, utterly diſlikes it, and put a ſtop to my proceedings, making me promiſe before God, never to marry her, on their threatning if I refus'd it, to diſown, and diſinherit me: which when the Lady heard, ſhe was very much ſurpriz'd and griev'd, and grows extreamly melancholy: I deſire to know, whether notwithſtanding this, I ought not to quit my ſuit, there having been no contract between us, which I fear will highly prejudice her health, and I'd fain know what method I muſt take ſo as to act moſt dutifully to my Parents, and yet be generous towards the Lady.*

Anſw. If no contract or promiſe between you, there ſeems no obligation, beſides that of generoſity, which we think is here over rul'd by your duty to your parents, as well as your ſelf, ſince your whole Fortunes depend upon't, as you repreſent it. To your parents then, your duty will be ſufficiently ſhown, by quitting one you Love, at their Commands, for which it may be, they may have more reaſon then you know of: and you'll come off with the Lady as well as the caſe will bear, if you write her a civil Letter, giving her the Reaſon of your deſiſting from your addreſſes, but take care you don't receive, or read her anſwer.

Queſt. 5. *I have a very intimate acquaintance, whoſe wife is very kind to me, and familiar with me, inſomuch that if I don't kiſs her, ſhe'll kiſs me, and other greater familiarities. Her husband is an infirm man, and he ſeems very well pleas'd with our converſation; I'm a ſingle man, and wou'd not be rude. Pray tell me whether ſuch converſation be lawful, provided I proceed no further.*

Anſw. The truth is, your Friends wife is very Friendly, and Familiar with you, but whether innocently ſo, on your own part, you beſt know, of any in this world, tho there's one in t'other that knows you better then you do your ſelf, and you know what he ſays of thoſe that do but look upon a woman in ſuch a manner as they ought not. Nay, tho ſuch practices were not as yet directly criminal, yet the conſequences of 'em are ſo dangerous, and ſo plain in view, that you ought by all means to change ſuch a courſe of life, as you value your own Honour or Happineſs.

Queſt. 6. *I know the* Turks *have been a long while look't upon as invincible, but I am of another mind, and deſire you wou'd confirm me in it, if you have met with any inſtances, of any conſiderable perſons, who have inclined to the ſame ſide.*

Anſw. We remember we have read of theſe three perſons who have been of the ſame mind, the one *Busbec*, who was *Embaſſadour* from the *Emperour* to the Port, another *Soranzi* a Patrician of *Venice*, and the third one *Tarduccius*, and all in a time wherein there were leſs favourable appearances of it then at preſent. The misfortune was, that the condition *Busbec* demanded was a little difficult to execute. He required that the whole Army of Chriſtians ſhou'd conſiſt of choſen Souldiers, which were all ſtrong and rebuſt Country fellows, and at the ſame time couragious and well diſciplined, that they ſhou'd be neither Gluttons, Drunkards, nor ſeditious perſons, but all ſuch as wou'd be ſatisfyed with their pay. But *Tarduccius* believes it may be done upon much eaſier terms, which he ſhews in a book he writ to that purpoſe, intitled, *Tubea vincibilis in Hungaria*. Where his general deſign is to

prove

prove that the *Militia* of the Country and ſome *German Auxiliary Troops*, are ſufficient to reſiſt the whole *Ottoman* power.

Queſt. 7. *Conſidering we live in an age wherein mens opinions, as to matters of faith, are various, how ſhall one ſo behave one ſelf in reſpect to thoſe who differ from us, as not only to avoid error, but alſo to prevent our ſelves from raſhly condemning thoſe who embrace not the ſame opinions, as we do?*

Anſw. We ought to keep to the plain Texts of Scripture, and affirm nothing as neceſſary to ſalvation, which is not clearly revealed in it, without permitting our ſelves to draw far fetcht, or too ſubtil conſequences from thence; or engage our ſelves in metaphiſical arguments about things which are above our reach; and this method might make us more charitable to, and leſs hot againſt others; becauſe the many controverſies which divide us are commonly upon ſuch things as the Scripture has not clearly decided in favour of either party. The errors we aſcribe to one another often reſpecting the manner of things, which in many caſes holy writ has not determined.

Queſt. 8. *Wherein conſiſts the providence of God in reſpect to the actions of men?*

Anſw. In general, in giving them laws, with promiſes of reward to thoſe who ſhall obſerve them, and puniſhments to thoſe who ſhall violate them; and in giving them a neceſſary power, to obſerve theſe laws; ſo that in ſuch caſes where the power he gave them in their creation is not ſufficient, he ſupernaturally aſſiſts thoſe, who ardently beg it of him, and have made a good uſe of what he has already beſtowed.

Queſt. 9. *Was it not the opinion of* Plato *and* Pythagoras, *that there were a kind of beings which were united to bodies, whoſe nature was above man, but inferiour to Angels?*

Anſw. Plato believed *Demons* had bodies, but ſo ſubtil that when compared with ours, they might paſs for ſpiritual. And the *Pythagoreans*, who probably had it from their maſter, diſtinguiſhed reaſonable beings into three kinds, God, men, and a third ſort, into which number they ſuppoſed *Pythagoras* to be admitted.

There is Newly Publiſhed,

Lachrymæ Sacerdotis. A Pindarick Poem Occaſion'd by the Death of that moſt excellent Princeſs, our late *Gracious Sovereign Lady, Mary* the Second of Glorious memory. By *Henry Par*, Curate of *Wentworth* in *Yorkſhire.*

☞ The 16*th* Volume of the *Athenian Mercury* is now publiſhed. Both printed for *J. Dunton.*

☞ The Effigies of her late moſt Gracious Majeſty Queen *Mary*, of ever bleſſed memory, with her Titles, being the repreſentation of her *Funeral Medal.* On the reverſe ſhe is made aſcending to Heaven, being receiv'd by Angels, and Crown'd with a Diadem of Stars; leaving her Regalia upon a Pedeſtal of Stone, ſignifying the firm eſtabliſhment of the Government, with *Britannia* ſitting by, lamenting her loſs. Underneath is a ſhort *Elegy*, and a *Chronology* of the moſt Remarkable Paſſages, from her Birth to her interment, Curiouſly Engraven to the Life, by *S. Gribeline*, and may be had at moſt Printſhops in *London* and *Weſtminſter.*

The Effigies of her Late Majeſty of Bleſſed memory; is curiouſly done to the life, in Wax; and Dreſt in *Coronation Robes*; at Mr. *Goldſmiths* in *Green Court* in the *Old Jury*, *London.*

A Damask Bed at the ſign of the *Roſe* in *Fetter-lane*, is to be ſold a good pennyworth. At the ſame place is alſo to be ſold a parcel of Linen, and *Wearing Apparel.*

Theſe are to give Notice, That there is a Fair granted to be kept in *Brooksfield Market-place*, near the Eaſt corner of *Hide-Park* in *Middleſex*, for all ſorts of Goods, and the two firſt days will be for Live Cattle and Leather. It will begin on the firſt day of *May* next, 1695. and continue till the 16th day, and ſo will be held Yearly at the ſame time and place.

The laſt Advice from the Unparallel'd Adventure, *or 1 in 7 certain, for* 21000 *l.*

The Time being near expired, that the Receivers have given under their hands on each Ticket, that if not begun drawing by the 1ſt of *May*, to pay every one their monies back, the Undertakers, with the conſent of Truſtees and Receivers, are poſitively reſolv'd to begin drawing on *Tueſday* the 30*th* of *April*, by 8 of the clock in the morning preciſely, at *Cordwainers-hall* in *Diſtaff-lane.*

Licenſed by the Patentees of the *Royal Oak.*

Whereas the Adventure called the *Pretieſt Jewel*, was deſigned to be drawn upon the 15th of this inſtant *April*, the undertakers, upon an exact Computation, find that there is but 8270 odd Pounds taken out; and that they may do things with deliberation, Reſolve it ſhall be Drawn full the 2d of *May*, and that no Tickets be delivered out after the 25*th* of *April*. *Tickets* and *Propoſals* may be had of Capt. *Paſſil*, at the *King*'s *Arms*, Mr. *Nathaniel Ragdale*, at the *King*'s-*Head*, Mr. *Edward Harriſon*, at the *Hen* and *Chickens*, Mr. *John Gilpin*, at the *Golden-Anchor* in *Cheapſide*. Mr. *Thomas Minſhull*, at the *Golden-Faulcon*, Mr. *Robert Cole*, at the *Golden-Anchor* in *Fleet-ſtreet*, Mr. *Samuel Layfield*, at the *White-Horſe* in *Lombard-ſtreet*. Mr. *Roberts*, at the *Dragon*, near the *New-Exchange* in the *Strand*. Captain *Pitts*, in *Holbourn*. Mr. *Andrew Coleman*, in *Eaſt-Smithfield*. Mr. *Richard Adams*, at the *Black-Horſe* in the *Strand*, Goldſmiths. Mr. *Lloyd*, at his *Coffee-Houſe* in *Lombard-ſtreet*. Mr. *Sauders*, at the *Carliſle-Coffee-Houſe* near *Guild-Hall*. Mr. *Buckeridge*, at his *Coffee-Houſe*, near the *George-Inn* in *Alderſgate-ſtreet*. Mr. *Coltman*, at his *Coffee-Houſe*, near the *King*'s *Head Tavern* in the Burrough of *Southwark*. Mr. *James Mathburn*, Mercer, at *Oxford*. Mr. *Edmond Anluby*, Ironmonger, at the Corner of *Greek-ſtreet* near *Soe-Hoe*. Mr. *Brown*, at his *Coffee-Houſe* in *King*'s-*ſtreet*, *Weſtminſter*. Mr. *George Webb*, at his *Coffee-Houſe*, in *Weſt-Smithfield*. Mr. *Thomas Eve*, Tallow-Chandler, near the *Bell* in *Shooe-lane*. Mr. *Angel*, at the *Angel* in *Ludgate-ſtreet*. Mr. *Laud Doyley*, Goldſmith, in *Lombard-ſtreet*. *All which Perſons ſtand Accountable for the Summs by them Received.*

*** IN *Grays-Inn-lane* in *Plow-yard*, the third door, lives Dr. *Thomas Kirleus*, a Collegiate Phyſician, and Sworn Phyſician in Ordinary to King *Charles* the Second, until his death; who with a Drink and Pill (hindring no Buſineſs) undertakes to cure any Ulcers, Sores, Swellings in the Noſe, Face, or other parts; Scabs, Itch, Scurfs, Leproſies, and Venereal Diſeaſe, expecting nothing until the Cure be finiſhed: Of the laſt he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and ſo deſtroys many. The Drink is 3 *s.* the Quart, the Pill 1 *s.* a box, with Directions; a better Purger than which was never given, for they cleanſe the body of all Impurities, which are the cauſes of Dropſies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. Take heed whom you truſt in Phyſick, for it's become a *common Cheat* to profeſs it. He gives his opinion to all that write or come, for nothing.

LONDON, Printed for John Dunton at the *Raven* in Jewen-Street, 1695.